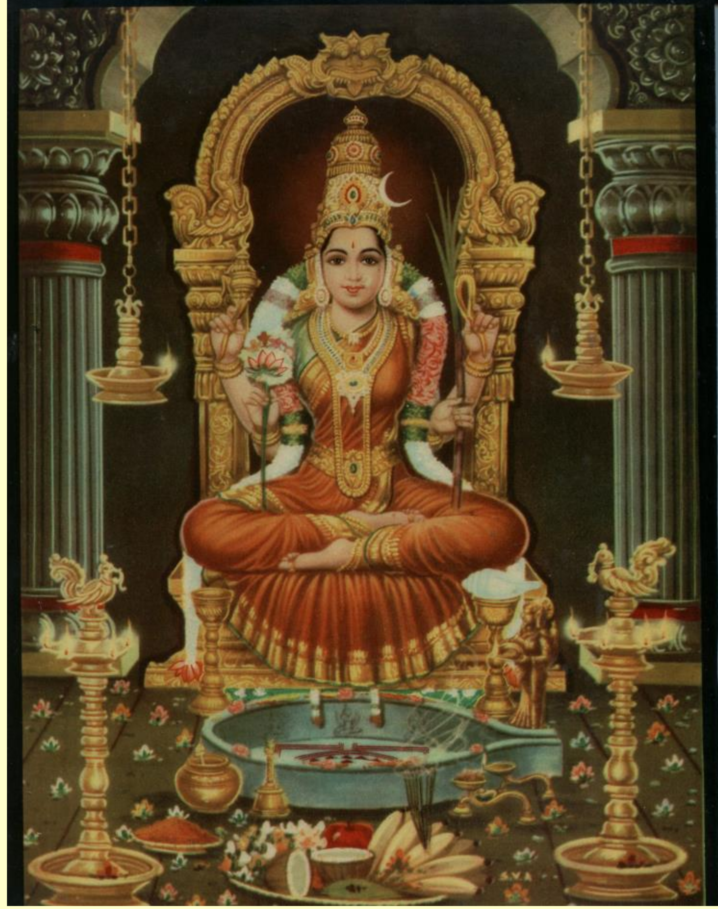
मणिद्वीप-वर्णन स्तोत्रम्





ॐ श्री राजराजेश्वरी ललिता महात्रिपुरसुन्दर्यै नमः

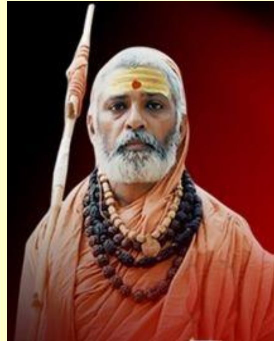
श्रीनाथादिगुरुत्रयं गणपतिं पीठत्रयं भैरवं
सिद्धौघं वटुकत्रयं पदयुगं दूतीक्रमं मण्डलम् ।
वीरान्द्व्यष्टचतुष्कषष्टिनवकं वीरावलीपञ्चकं
श्रीमन्मालिनीमन्त्रराजसहितं वन्दे गुरोर्मण्डलम् ॥



श्रीपरमेष्ठिगुरुः
स्वामी श्री षोडशानन्दनाथःपादारविंदार्पणमस्तु



श्रीपरमगुरुः
अनन्तश्रीविभूषितः जगद्गुरु शङ्कराचार्यः
स्वामी श्री ईश्वरानन्दनाथः पादारविंदार्पणमस्तु



श्रीगुरुः
स्वामी श्री अमृतानन्दनाथः पादारविंदार्पणमस्तु

A Foreword

I submit myself to the lotus feet of my guru. With HIS blessings I read the 'Manidweepa' stotram which occurs in the Devi Bhâgavata Mahâpurânam in the 12th adhyâya of the 12th skanda. In my humble effort to share my happiness with all of you devi bhaktas, I have prepared this book.

The explanations offered prior to the stotra and after the stotra were purely retrieved from websites. I wish to extend my thanks to all those who have done such a great job in translating the verses into English (which is the most commonly understood global language these days). My only contribution to this effort is to organize and present the information already available on websites. I wish to place a request to all of you reading this stotra, to kindly provide any further useful information related to Devi to my email id ***varamala@yahoo.com****.*

Gurubhyo namaH

Lalitha Ramani.

An Introduction to the stotram

This introduction is an extract of the meanings of verses occurring in the 10th & 11th adhyâyas of the 12th skanda of the Devi Bhâgavata Mahâpurânam.

What is known in the S'rutis, in the Subâla Upanisad, as the Sarvaloka over the Brahmaloka, that is **Manidvîpa**. Here the Devî resides. This region is superior to all the other regions. Hence it is named "Sarvaloka." The Devî built this place of yore according to Her will. In the very beginning, the Devî Mûla Prakriti Bhagavatî built this place for Her residence, superior to Kailâs'a, Vaikuntha and Goloka. Verily no other place in this universe can stand before it. Hence it is called Manidvîpa or Sarvaloka as superior to all the Lokas.

This Manidvîpa is situated at the top of all the regions, and resembles an umbrella. Its shadow falls on the Brahmânda and destroys the pains and sufferings of this world. Surrounding this Manidvîpa is an ocean called the Sudhâ Samudra, which is many yojanas wide and many yojanas deep. Many waves arise in it due to winds. Various fishes and conches and other aquatic animals play around and here the beach is full of clear sand like gems. The sea-shores are kept always cool by the splashes of the waves of water striking the beach. Various ships decked with various nice flags are plying to and fro. Various trees bearing gems are adorning the beach. Across this ocean, there is an iron enclosure, very long and seven yojanas wide, very high so as to block the Heavens. Within this enclosure wall the military guards skilled in war and furnished with various weapons are running gladly to and fro. There are four gateways or entrances; at every gate there are hundreds of guards and various hosts of the devotees of the Devî. Whenever any Deva comes to pay a visit to the Jagadîs'varî, their Vâhanas (carriers) and retinue are stopped here.

This place is being resounded with the chimings of the bells of hundreds of chariots of the Devas and the neighings of their horses and the sounds of their hoofs. Here are seen thousands of houses adorned with trees of gems and jewels and tanks filled with plenty of tasteful good sweet waters. After this there is a second enclosure wall, very big and built of white copper metal (an amalgam of zinc or tin and copper); it is so very high that it almost touches the Heavens. It is hundred times more brilliant than the preceding enclosure wall; there are many principal entrance gates and various trees here. All the trees that are found in this universe are found there and they

bear always flowers, fruits and new leaves! All the quarters are scented with their sweet fragrance!

<u>Sripuram</u>

After the annihilation of Bhandasura, Trimurtis called upon the cosmic architect and a Sripura is located wherein the Devi resides on mount Meru in HER full resplendent splendor. The mount Meru has 4 peaks One on the eastern side, one on north- west, one on the south-west and in the center of these is the fourth peak that is more taller and more wider than the other three. **Sripuram** is on the middle peak.

Sripuram has got seven metallic compound walls that are square shaped. Each wall is separated from the next one by a distance of seven yojanas (yojana is a measurement of length of about nine miles). They are *Kalayasa* (iron) wall, *Kansya* (bronze) wall, *Tamra* (copper) wall, *Seesa* (lead) wall, *Aarkuta* (brass) wall, *Panchaloha* (five metal) wall, *Raupya* (silver) wall and *Hema* (gold) wall.

Inside the golden compound, there are eleven prakaras (compounds) one within the other and inside them there are six more compounds. All these compounds are perfect squares and the distance between one compound and the other is Seven yojanas. (yojana is a measurement of length of about nine miles).

Pushyaragaratna Prakara(The compound of Topaz)

The area between the golden compound and this one is called Pushyaraga area. Here reside the male and female Siddhas. Those who were born earlier in the race of Siddha and who obtained attainment (Siddhi) in their spiritual practices worshipping the Divine Mother, stay here as Siddhas and gladly continue to worship Her.

Padmaragaratna Prakara (The compound of Ruby)

Here celestials of the species called Caranas reside. Those who were born in Carana world and worshipped the Mother are reborn here, after attaining Her grace.

Gomedhikaratna Prakara (The compound of Agate)

In this arena, Kala Sankarshani devi resides. She is worshipped by the Yoginis and Bhairavas.

Vajraratna Prakara (The compound of diamonds)

Apsaras and Gandharvas (divine dancers and singers) stay in this arena. They are ever engaged in the Japa (repetition) of the Divine Mother's names and stay here happily. The river Vajranadi flows in this place. The Goddess Vajreswari stays here. When the demon Bhanda swallowed the diamond weapon (Vajra Ayudha) of Indra, he could get back his weapon by worshipping the Mother here.

Vaiduryaratna Prakara (The compound of Cat's eye)

Those of the netherworld, who attained spiritual achievements by worshipping the Mother, stay in this arena. The emperor Bali also resides here.

Indraneelaratna Prakara (The compound of Sapphire)

Those people who were born on the earth stay in this area enjoying pleasures, after their worship of Lalitha during their lifetime there. Soon after the effect of their punya (merit) is exhausted, they will be born again as human beings on the earth. By the effect of their previous pious deeds, they again worship the Mother and return once more to this pious place. Due to the blue colour of these precious stones, the dark effect of likes and dislikes persists in them. Hence they are born again and again. Those who can control their senses to merge in the ultimate state of salvation, i.e., in the Divine Mother, they do not have rebirth.

Muktaratna Prakara (The compound of pearls)

Several rivers named Tamraparni, Mahaparni, Sadamukta, Sadodaka etc. flow in this area. The celestials who worshipped the Mother and chanted her Mantras stay here. The cities of the rulers of the eight directions exist here. (The eight directions are East, West, North, South, North-East, South-East, North-West and South-West).

Marakataratna Prakara (The compound of Emerald)

The abode of the Goddess Dandanatha also called Varahi exists in this area. There is a garden of golden palm-trees here. The Goddess Unmattabhairavi, Svapnesvari, Tiraskarinidevi, Kirapadadevi reside in this area. When Goddess Dandanatha is on duty, she stays in a separate palace in the forest of Mahapadma (Big lotuses).

Vidrumaratna Prakara (The compound of Coral)

In this area, Brahma along with sages like Marica stays and worships the Divine Mother.

Manikyaratna Prakara (The compound of Gem)

This area is also called the hall of gems i.e. Manikya Mantapa. Here Vishnu worships the Mother.

Navaratna Prakara (The compound of nine precious stones)

In this area exists a huge hall with thousands of pillars. Here Siva along with his attendants constantly supervises the activities being done as per the orders of Lalitha Devi.

The following six prakaras are nestled inside the above 11 prakaras and they are –

Manomaya Prakara (The compound of mind)

The entire area is a big well of Amruta (nectar). The Goddess Tara resides here. Along with her attendants, she rows a big boat and takes her devotees inside along with Her.

Buddhi Prakara (The compound of the intellect)

The entire area is a big well of Bliss. The captain of the ship in this arena is the Goddess Varuni. She is also called as Sudha malini and Amruteswari.

Ahankara Prakara (The compound of Egoism)

The entire area is a big well of criticism and nectar. The water of this well is the nectar running in the nerve Sushumna (The central nerve between Ida and Pingala nerves of one's backbone). The captain of the ship in this area is the Goddess Kurukulla.

Suryabimba Prakara (The compound of the Sun)

Here brilliance comparable to the light of the rising Sun exists always. Plenty of flowers called Kuruvinda are abundant here. The Sun performed penance here and obtained brilliance. Martanda Bhairava stays here. He has a very luminous form. His three wives are Mahaprakasa Sakti, Cakshusmati Sakti and Chayada Sakti (The powers of great brilliance, eyesight and shade).

Candrabimba Prakara (The compound of the Moon)

Moonshine ever exists here. The Moon performed penance here and attained illumination. Somanatha, the Lord of the stars is the chief deity of this area.

Srungara Prakara (The compound of eroticism)

This area is full of waters of eroticism. Here Manmatha, (Cupid-the god of love) does japa of the Mother's sacred names, rowing in a boat. Only those who are of pure mind by nature can cross this area.

Devi's abode **Cintamani Gruha** (The abode of Gems)

This is the great palace of Sri-chakra. It is called Mahapadmatavi also. Around the mansion, hundreds of thousands of lotus like palaces exist. To the east of this place, there is a large vessel with a diameter of one Yojana. This is called Arghya Patra (the vessel used to wash hands). At the south-east corner exists Cidagnikunda (the fire pit of knowledge). At the south-west exists Sricakra Ratha, the vehicle of Sricakra. At the north-west exists the Geya Cakra Ratha of the Goddess Mantrini. At the north-east exists the Kiri Cakra Ratha of the Goddess Dandini. In between the East and the south-east exists Mantrini gruha – the abode of the Goddess Mantrini. In between the East and the north-east exists Dandini gruha – the abode of the Goddess Dandini.

We now proceed to the manidweepa varnanam stotram as explained by Sage Vyasa, in the Devi Bhagavata Purana.

The meaning of the 73 following verses is presented at the end of the stotram text.

श्री देवी मणिद्वीपवर्णनम्

अथ द्वादशोऽध्यायः

व्यास उवाच
तदेव देविसदनं मध्यभागे विराजिते।
सहस्रस्तम्भसंयुक्ताश्चत्वारस्तेषु मण्डपाः ॥ १॥

श‍ृङ्गारमण्डपश्चैको मुक्तिमण्डप एव च।
ज्ञानमण्डपसंज्ञस्तु तृतीयः परिकीर्तितः ॥ २॥

एकान्तमण्डपश्चैव चतुर्थः परिकीर्तितः।
नानावितानसंयुक्ता नानाधूपैस्तु धूपिताः ॥ ३॥

कोटिसूर्यसमाः कांत्या भ्राजन्ते मण्डपाः शुभाः।
तन्मण्डपानां परितः काश्मीरवनिका स्मृता ॥ ४॥

मल्लिकाकुंदवनिका यत्र पुष्कलकाः स्थिताः।
असंख्याता मृगमदैः पूरितास्तत्स्रवा नृप ॥ ५॥

महापद्माटवी तद्वद्रत्नसोपाननिर्मिता ।
सुधारसेन सम्पूर्णा गुञ्जन्मत्तमधुव्रता ॥ ६॥

हंसकारण्डवाकीर्णा गन्धपूरितदिक्तटा।
वनिकानां सुगन्धैस्तु मणिद्वीपं सुवासितम् ॥ ७॥

श‍ृङ्गारमण्डपे देव्यो गायंति विविधैः स्वरैः।
सभासदो देववरा मध्ये श्रीजगदम्बिका ॥ ८॥

मुक्तिमण्डपमध्ये तु मोचयत्यनिशं शिवा।
ज्ञानोपदेशं कुरुते तृतीये नृप मण्डपे ॥ ९॥

चतुर्थमण्डपे चैव जगद्रक्षाविचिन्तनम्।
मन्त्रिणी सहिता नित्यं करोति जगदम्बिका ॥ १०॥

चिन्तामणिगृहे राजञ्छक्तितत्वात्मकैः परैः।
सोपानैर्दशभिर्युक्तो मंचकोऽप्यधिराजते ॥ ११॥

ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः।
एते पञ्च खुराः प्रोक्ताः फलकस्तु सदाशिवः ॥ १२॥

तस्योपरि महादेवी भुवनेशी विराजते।
या देवी निजलीलार्थं द्विघाभूता बभूव ह ॥ १३॥

सृष्ट्यादौ तु स एवायं तदर्धाङ्गो महेश्वरः।
कन्दर्पदर्पनाशोद्यत्कोटिकन्दर्पसुन्दरः ॥ १४॥

पंचवक्त्रस्त्रिनेत्रश्च मणिभूषणभूषितः।
हरिणाभीतिपरशून्वरं च निजबाहुभिः ॥ १५ ॥

दधानः आहोडशाब्दोऽसौ देवः सर्वेश्वरो महान्।
कोटिसूर्यवतीकाशश्चन्द्रकोटिसुशीतलः ॥ १६॥

शुद्धस्फटिकसंकाशस्त्रिनेत्रः शीतलद्युतिः।
वामांके सन्निषण्णाऽस्य देवी श्रीभुवनेश्वरी ॥ १७ ॥

नवरत्नगणाकीर्णकांचीदामविराजिता।
तप्तकाञ्चनसन्नद्धवैडूर्याङ्गदभूषणा ॥ १८ ॥

कनच्छ्रीचक्रताटंकविटंकवदनांबुजा।
ललाटकांतिविभवविजितार्धसुधाकरा ॥ १९ ॥

बिंबकांतितिरस्कारिरदच्छदविराजिता।
लसत्कुंकुमकस्तूरीतिलकोद्भासितानना ॥ २० ॥

दिव्यचूडामणिस्फारचंचच्चंद्रकसूर्यका।
उद्यत्कविसमस्वच्छनासाभरणभासुरा ॥ २१॥

चिन्ताकलंबितस्वच्छमुक्तागुच्छविराजिता।
पाटीरपङ्ककर्पूरकुंकुमालङ्कृतस्तनी ॥ २२॥

विचित्रविविधाकल्पा कंबुसंकाशकंधरा।
दाडिमीफलबोजाभदंतपंक्तिविराजिता ॥ २३ ॥

अनर्घ्यरत्नघटितमुकुटांचितमस्तका।
मत्तालिमालाविलसदलकाढ्यमुखांबुजा ॥ २४॥

कलंककार्श्यनिर्मुक्तशरच्चन्द्रनिभानना।
जह्नवीसलिंलावर्तशोभिनाभिविभूषिता ॥ २५॥

माणिक्यशकलाबद्धमुद्रिकाङ्गुलिभूषिता।
पुण्डरीकदलाकारनयनत्रयसुन्दरी ॥ २६॥

कल्पिताच्छमहारागपद्मरागोज्ज्वलप्रभा।
रत्नकिंकिणिकायुक्तरत्नकंकणशोभिता ॥ २७॥

मणिमुक्तासरापारलसत्पदकसंततिः।
रत्नांगुलिप्रविततप्रभाजाललसत्करा ॥ २८॥

कंचुकीगुंफितापारनानारत्नततिद्युतिः।
मल्लिकामोदिधम्मिल्लमल्लिकालिसरावृता ॥ २९॥

सुवृत्तनिविडोत्तुङ्गकुचभारालसा शिवा।
वरपाशाङ्कुशाभीतिलसद्बाहुचतुष्टया ॥ ३०॥

सर्वशृङ्गारवेषाढ्या सुकुमारांगवल्लरी।
सौन्दर्यधारासर्वस्वा निर्व्याजकरुणामयी ॥ ३१॥

निजसल्लापमाधुर्यविनिर्भर्त्सितकच्छपी।
कोटिकोटिरवींदूनां कांतिं या बिभ्रती परा॥ ३२॥

नानासखीभिर्दासीभिस्तथा देवांगनादिभिः।
सर्वाभिर्देवताभिस्तु समंतात्परिवेष्टिता ॥ ३३॥

इच्छाशक्त्या ज्ञानशक्त्या क्रियाशक्त्या समन्विता।
लज्जा तुष्टिस्तथा पुष्टिः कीर्तिः कांति क्षमा दया॥ ३४॥

बुद्धिर्मेधा स्मृतिर्लक्ष्मीमूर्तिमत्योऽङ्गनाः स्मृताः।
जया च विजया चैवाप्यजिता चापराजिता ॥ ३५॥

नित्या विलासिनी दोग्ध्री त्वघोरा मंगला नवा।
पीठशक्तय एतास्तु सेवंते यां परांबिकाम् ॥ ३६॥

यस्यास्तु पार्श्वभागे स्तो निधी तौशंखपद्मकौ।
नवरत्नवहा नद्यस्तथा वै कांचनस्रवाः ॥ ३७॥

सप्तधातुवहा नद्यो निधिभ्यां तु विनिर्गताः।
सुधासिन्ध्वंतगामिन्यस्ताः सर्वा नृपसत्तम ॥ ३८॥

सा देवी भुवनेशानी तद्वामांके विराजते।
सर्वेशत्वं महेशस्य यत्संगादेव नान्यथा ॥ ३९॥

चिन्तामणिगृहस्यास्य प्रमाणं श्रृणु भूमिप।
सहस्रयोजनायामं महांतस्तत्प्रचक्षते ॥ ४०॥

तदुत्तरे महाशालाः पूर्वस्माद्द्विगुणाः स्मृताः।
अन्तरिक्षगतं त्वेतन्निराधारं विराजते ॥ ४१॥

संकोचश्च विकासश्च जायतेऽस्य निरन्तरम्।
पटवत्कार्यवशतः प्रलये सर्जने तथा ॥ ४२॥

शालानां चैव सर्वेषां सर्वकांतिपरावधि ।
चिन्तामणिगृहं प्रोक्तं यत्र देवी महोमयी ॥ ४३॥

ये ये उपासकाः सन्ति प्रतिब्रह्मांडवर्तिनः ।
देवेषु नागलोकेषु मनुष्येष्वितरेषु च॥ ४४॥

श्रीदेव्यास्ते च सर्वेऽपि व्रजंत्यत्रैव भूमिप ।
देवीक्षेत्रे ये त्यजन्ति प्राणान्देव्यर्चने रताः ॥ ४५॥

ते सर्वे यांति तत्रैव यत्र देवी महोत्सवा।
घृतकुल्या दुग्धकुल्या दधिकुल्या मधुस्रवाः॥ ४६॥

स्यन्दन्ति सरितः सर्वास्तथामृतवहाः पराः।
द्राक्षारसवहाः काश्चिज्जम्बूरसवहाः पराः॥ ४७॥

आम्रेक्षुरसवाहिन्यो नद्यस्तास्तु सहस्रशः।
मनोरथफला वृक्षा वाप्यः कूपास्तथैव च ॥ ४८॥

यथेष्टपानफलदा न न्यूनं किंचिदस्ति हि।
न रोगपलितं वापि जरा वापि कदाचन ॥ ४९॥

न चिन्ता न च मात्सर्यं कामक्रोधादिकं तथा।
सर्वे युवानः सस्त्रीकाः सहस्रादित्यवर्चसः ॥ ५०॥

भजंति सततं देवीं तत्र श्रीभुवनेश्वरीम्।
केचित्सलोकतापन्नाः केचित्सामीप्यतां गताः॥ ५१॥

सरूपतां गताः केचित्साष्टिं तां च परे गताः।
या यास्तु देवतास्तत्र प्रतिब्रह्माण्डवर्तिनाम् ॥ ५२॥

समष्टयः स्थितास्तास्तु सेवंते जगदीश्वरीम्।
सप्तकोटिमहामन्त्रा मूर्तिमंत उपासते ॥ ५३॥

महाविद्याश्च सकलाः साम्यावस्थात्मिकां शिवाम्।
कारणब्रह्मरुपां तां मायाशबलविग्रहाम् ॥ ५४॥

इत्थं राजन्मया प्रोक्तं मणिद्वीपं महत्तरम्।
न सूर्यचन्द्रौ नो विद्युत्कोटयोऽग्निस्तथैव च ॥ ५५॥

एतस्य भासा कोट्यंश्कोट्यंशेनापि ते समाः।
क्वचिद्विद्रुमसंकाशं क्वचिन्मरकतच्छवि॥ ५६॥

विद्युद्भानुसमच्छायं मध्यसूर्यसमं क्वचित्।
विद्युत्कोटिमहाधारा सारकांतिततं क्वचित् ॥ ५७॥

क्वचित्सिंदूरनीलेन्द्रमाणिक्यसदृशच्छवि।
हीरसारमहागर्भधगद्धगितदिक्तटम् ॥ ५८॥

कांत्या दावानलसमं तप्तकांचनसन्निभम् ।
क्वचिच्चन्द्रोपलोद्गारं सूर्योद्गारं च कुत्रचित् ॥ ५९॥

रत्नश्रृंगिसमायुक्तं रत्नप्राकारगोपुरम् ।
रत्नपत्रै रत्नफलैर्बृक्षैश्च परिमंडितम् ॥ ६०॥

नृत्यन्मयूरसंघैश्च कपोतरणितोज्ज्वलम्।
कोकिलाकाकलीलापैः शुकलापैश्च शोभितम् ॥ ६१॥

सुरम्यरमणीयांबुलक्षावधिसरोवृतम्।
तन्मध्यभागविलसद्विकचद्रत्नपङ्कजैः ॥ ६२॥

सुगन्धिभिः समन्तात्तु वासितं शतयोजनम्।
मन्दमारुतसम्भिन्नचलद्द्रुमसमाकुलम् ॥ ६३॥

चिन्तामणिसमूहानां ज्योतिषा विततांम्बरम्।
रत्नप्रभाभिरभितो धगद्धगितदिक्तटम् ॥ ६४॥

वृक्षव्रातमहागन्धवातव्रातसुपूरितम्।
धूपधूपायितं राजन्मणिदीपायुतोज्ज्वलम् ॥ ६५॥

मक्षिजालकसच्छिद्रतरलोदरकान्तिभिः।
दिङ्मोहजनकं चैतद्दर्पणोदरसंयुतम् ॥ ६६॥

ऐश्वर्यस्य समग्रस्य श्रृङ्गारस्याखिलस्य च।
सर्वज्ञतायाः सर्वयास्तेजसश्चाखिलस्य च॥ ६७॥

पराक्रमस्य सर्वेस्य सर्वोत्तमगुणस्य च।
सकलाया दयायाश्च समाप्तिरिह भूपते ॥ ६८॥

राज्ञ आनन्दमारभ्य ब्रह्मलोकांतभूमिषु।
आनन्दा ये स्थिताः सर्वे तेऽत्रैवांतर्भवंति हि॥ ६९॥

इति ते वर्णितं राजन्मणिद्वीपं महत्तरम्।
महादेव्याः परं स्थानं सर्वलोकोत्तमोत्तमम्॥ ७०॥

एतस्य स्मरणात्सद्यः सर्वपापं विनश्यति।
प्राणोत्क्रमणसन्धौ तु स्मृत्वा तत्रैव गच्छति ॥ ७१॥

अध्याय पञ्चकं त्वेतत्पठेन्नित्यं समाहितः।
भूतप्रेतपिशाचादिबाधा तत्र भवेन्न हि॥ ७२॥

नवीनगृहनिर्माणे वास्तुयोगे तथैव च।
पठितव्यं प्रयत्नेन कल्याणं तेन जायते॥ ७३॥

इति श्रीदेवीभागवते महापुराणे द्वादशस्कन्धे द्वादशोऽध्यायः ॥

Meaning of the above 73 verses

Chapter XII: On the description of Mani Dvîpa

Verse 1-17.

Vyâsa said:- O King Janamejaya! The Ratnagriha, above mentioned, is the Central, the Chief and the Crowning Place of Mûla Prakriti. The nine jewels are :-(1) Muktâ, (2) Mânikya, (3) Vaidûrya, (4) Gomeda, (5) Vajra, (6) Vidruma, (7) Padmarâga, (8) Marakata, and (9) Nîla. This is situated in the centre of all the enclosures. Within this there are the four Mandapas, i.e., halls built of one thousand (i.e., innumerable) pillars. These are the S'ringâra Mandapa, Mukti Mandapa, Jñâna Mandapa and Ekânta Mandapa; on the top there are canopies of various colours; within are many scented articles scented by the Dhûpas, etc. The brilliance of each of these is like that of one Koti Suns. On all sides of these four Mandapas there are nice groups of gardens of Kas'mîra, Mallikâ, and Kunda flowers. Various scents, and scented articles, for example, of musk, etc., are fully arranged in due order. There is a very big lotus tank here; the steps leading to it are built of jewels. Its water is nectar and on it are innumerable full-blown lotuses and the bees are humming always over them. Many birds, swans, Kârandavas, etc., are swimming to and fro. The sweet scents of lotuses are playing all around. In fact, the whole Manidvîpa is perfumed with various scented things. Within the S'ringâra Mandapa, the Devî Bhagavatî is situated in the centre on an Âsana (seat) and She hears the songs sung in tune by the other Devîs along with the other Devas. Similarly sitting on the Mukti Mandapa, She frees the Jîvas from the bondages of the world. Sitting on the Jñâna Mandapa, She gives instructions on Jñâna, and sitting on the fourth Ekânta Mandapa, She consults with Her ministers, the Sakhîs, Ananga Kusuma, etc., on the creation, preservation, etc., of the universe. O King! Now I shall describe about the main, Khâs, room of S'rî Devî. Listen. The Khâs Mahâl palace of the Devî Bhagavatî is named S'rî Chintâmani Griha. Within this is placed the raised platform, the dais and sofa whereon the Devî taketh Her honourable seat. The ten S'akti-tattvas form the staircases. The four legs are (1) Brahmâ, (2) Visnu, (3) Rudra, and (4) Mahes'vara. Sadâs'iva forms the upper covering plank. Over this S'rî Bhuvanes'vara Mahâ Deva or the Supreme Architect of the Universe is reigning. Now hear something about this Bhuvanes'vara. Before creation while intending to sport, the Devî Bhagavatî divided Her Body into two parts and from the right part created Bhuvanes'vara. He has five faces and each face has three eyes. He has four hands and He is holding in each hand spear, signs indicating do not fear, axe, and signs granting boons. He looks sixteen years old. The lustre of His Body is more beautiful than Koti Kandarpas and more fiery than thousand Suns; and at the same time cool like Koti suns. His color is crystal white, and on His left lap S'rî Bhuvanes'varî Devî is always sitting.

Verse 18-29.

On the hip of S'rî Bhuvanes'varî, is shining the girdle with small tinkling bells, built of various jewels; the ornaments on the arms are made of burnished gold studded with Vaidûryamanis; the Tâtanka ornaments on Her ears are very beautiful like S'rîchakra and they enhance very much the beauty of Her lotus face. The beauty of Her forehead vies with, or defies the Moon of the eighth bright lunar day. Her lips challenge the fully ripened Bimba fruits. Her face is shining with the Tilaka mark made of musk and saffron. The divine crown on Her head is beautified with the Sun and Moon made of jewels; the nose

ornaments are like the star Venus and built of transparent gems, looking exceedingly beautiful and shedding charming luster all around. The neck is decorated with necklaces built of gems and jewels. Her breasts are nicely decorated with camphor and saffron. Her neck is shining like a conchshell decorated with artistic designs. Her teeth look like fully ripe pomegranate fruits. On Her head is shining the jewel crown. Her lotus face is beautified with alakâ as if these are mad bees. Her navel is beautiful like the whirls in the river Bhâgirathî; Her fingers are decorated with jewel rings; She has three eyes like lotus leaves; the luster of Her body is bright like Padmarâgamani cut and carved and sharpened on stone. The bracelets are adorned with jewel tinkling bells; Her neck ornaments and medals are studded with gems and jewels. Her hands are resplendent with the lustre of the jewels on the fingers; the braid of hair on Her head is wreathed with a garland of Mallikâ flowers; Her bodice (short jacket) is studded with various jewels.

Verse 30-45.

O King! S'rî Devî is slightly bent down with the weight of Her very high hard breasts. She has four hands and She is holding noose, goad and signs granting boons and "do not fear." The all beautiful all merciful Devî is full of love gestures and beauties. Her voice is sweeter than that of lute; the lustre of Her body is like Kotis and Kotis of Suns and Moons if they rise simultaneously on the sky. The Sakhîs, attendants, the Devas and the Devîs surround Her on all sides. Ichchâ S'akti, Jñâna S'akti, and Kriya S'akti all are present always before the Devî. Lajjâ, Tusti, Pusti, Kîrti, Kânti, Ksamâ, Dayâ, Buddhi, Medhâ, Smriti, and Laksmî are always seen here incarnate in their due Forms. The nine Pîtha S'aktis, Jayâ, Vijayâ, Ajitâ, Aparâjitâ, Nityâ, Vilâsinî, Dogdhrî, Aghorâ, and Mangalâ reside here always and are in the service of the Devî Bhuvanes'varî. On the side of the Devî are the two oceans of treasures; from these streams of Navaratna, gold, and seven Dhâtus (elements) go out and assume the forms of rivers and fall into the ocean Sudhâ Sindhu. Because such a Devî Bhuvanes'varî, resplendent with all powers and prosperities, sits on the left lap of Bhuvanes'vara, that He has, no doubt acquired His omnipotence. O King! Now I will describe the dimensions of the Chintâmani Griha. Listen. It is one thousand Yojanas wide; its centre is very big; the rooms situated further and further are twice those preceding them. It lies in Antarîksa (the intervening space) without any support. At the times of dissolution and creation it contracts and expands like a cloth. The lustre of this Chintâmani Griha is comparatively far more bright and beautiful than that of other enclosure walls. S'rî Devî Bhagavatî dwells always in this place. O King! All the great Bhaktas of the Devî in every Brahmânda, in the Devaloka, in Nâgaloka, in the world of men or in any other loka, all those that were engaged in the meditation of the Devî in the sacred places of the Devî and died there, they all come here and reside with the Devî in great joy and festivity.

Verse 46-59.

On all the sides rivers are flowing, some of ghee, some of milk, curd, honey, nectar, pomegranate juice, jambu juice, and some of mango juice, sugarcane juices. The trees here yield fruits according to one's desires and the wells and tanks yield water also as people desire. Never is there any want felt here of anything. Never are seen here diseases, sorrow, old age, decrepitude, anxiety, anger, jealousy, and envy and other lower ideas. All the inhabitants of this place are full of youth and look like one thousand Suns. All enjoy with their wives and they worship S'rî Bhuvanes'varî. Some have attained Sâlokya, some Sâmîpya, some Sârûpya and some have attained Sârsti and pass their days in highest

comfort. The Devas that are in every Brahmânda all live here and worship S'rî Devî. The seven Koti Mahâ Mantras and Mahâ Vidyâs here assume forms and worship the Mahâ Mâyâ S'rî Bhagavatî, Who is of the nature of Brahmâ. O King! Thus I have described to you all about this Manidvîpa. The lustre of Sun, Moon and Kotis and Kotis of lightnings cannot be one Kotieth of one Koti part of Its lustre. At some places the lustre is like Vidrumamani; some places as are illumined like the lustre of Marakata Mani; some, like Sûrya Kânta mani and some places are rendered brilliant like Kotis and Kotis of lightnings. The light at some places is like Sindûra; at some places like Indranîlamani; at some places, like Mânikya, and at some places like diamond. Some places are blazing like the conflagration of fire; and some places look like molten gold; some places seem filled with the lustre of Chandrakântamani, and some places look brilliant like Sûryakântamani.

Verse 60-73.

The mountains here are all built of gems and jewels; the entrance gates and enclosures are built of gems and jewels; the trees and their leaves all are of gems; in fact all that exist here are all of gems and jewels. At some places numbers of peacocks are dancing; at some places cuckoos are captivating the minds of persons by cooing in the fifth tune and at others doves and pigeons and parrots are making sweet cackling sounds. Lakhs and lakhs of tanks are there with their pure crystal-like waters. The Red lotuses have blown fully and enhanced the beauty of the place. The captivating scents of these lotuses extend to a distance one hundred Yojanas all round and gladden the minds of people. The leaves are rustling with gentle breeze. The whole sky overhead is radiant with the lustre of Chintâmani gems and jewels. All the sides are illuminated with the brilliancy of the gems and jewels. O King! These jewels act like lamps. And the sweet scented trees emit their flagrance and it is transmitted by breeze all around. Thus these trees serve the purpose of dhûp (scent). The rays of these gems pierce through the openings of the jewel screens on the houses and fall on the mirrors inside, thus causing a nice brilliant appearance that captivates the mind and causes confusion. O King! And what shall I say of this place, more than this, that all the powers, and wealth, all the love sentiments, all the dress suited to amorous interviews, all the splendours, fire, energy, beauty and brilliance, the omniscience, the indomitable strength, all the excellent qualities and all mercy and kindness are present here! The All Comprehending Bliss and the Brahmânanda can always be witnessed here! O King! Thus I have described to you about the Manidvîpa, the most exalted place of the Devî Bhagavatî. At Her remembrance all the sins are instantly destroyed. And more so, if a man remembers the Devî and about this place at the time of death, He surely goes there. O King! He who daily reads the five Chapters, i.e., from the eighth to this twelfth chapter, is surely untouched by any obstacles due to the Bhûtas, Pretas and Pis'âchas. Especially the recitation of this at the time of building a new house and at the time of Vâstuyâga ensures all good and auspiciousness.

Here ends the Twelfth Chapter of the Twelfth Book on the description of Mani Dvîpa in the Mahâpurânam S'rîmad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.